Return to Nicole

Omit all underlining

M1884
COFFEE
~~GROOVY AT THE~~ BARN
Sunday, July 12, 1970

SUNDAY COFFEE

MR. NYLAND: The end of a week-end. I hope it was good. If you could total — a total amount of things that are good and that each person has received to some extent, the totality of a group could really be raised a great deal. If you have a feeling for yourself that these week-ends are worthwhile, you should, at the end, have something that wishes to come out. ~~That~~ It does not mean that it can come out. ~~That~~ It depends on a great many different factors; of course it will depend to some extent on your own state. But there are different people who have different kind of states, even when they receive the same kind of food, or food that is of a different nature. They digest it differently and also their type, their makeup and the level of their being makes the digesting process different. It is as if sometimes when one has Worked, when one has been in an atmosphere of that kind, when one has come to oneself, when a certain day has been ~~studied~~ stubbed with moments of such an intensity for oneself and such a real wish, ~~as~~ that it is as if there is within one a certain pressure. It's unusual for most people, in any event it feels everyonce in awhile a little bit like having over eaten. It's like a cow eating grass, too much of it, ~~one has~~ then has to rechew it. The process of that kind of

digesting afterwards is also different for different people. One has to make an allowance for that so that you cannot expect people to react if you wish to give to that they then could receive and don't receive, or cannot even take in, or that the level on which they have taken in certain things from the Barn and from the atmosphere has not as yet sufficiently penetrated. And it's extremely difficult to judge about the level of a person's being. The answer for oneself is that although you do have this pressure and you wish to give something away from it because there is pressure it means for you that it has to have a safety valve. It may not be right for others to receive it and it may be wrong for you to expect to give it.

Each person gradually will find their own niche in Work. In the beginning a group is very much alike. We start with what we call Man #4, which is very much alike in each person. It is an interest in the wish to Work on oneself when it is defined, and it comes of course from a state in which one believes that there is something else besides just ordinary life on Earth. And that is very much the same for each person; to feel that something has to be done and they want to do something about it. And for quite some time, the efforts are very similar. One makes attempts, different types, start at it a little differently, but the results are very much the same for each person because they all discover when they are honest that in the first place it's difficult and the second place that that what they then receive, if it is tinted in any Objective sense, is a newness with which they are not acquainted and that then the instrument with which they happen to Work changes gradually. I said it is a

great similarity in that kind of Work effect on many people in a group. After some time that changes. One wants to go then in the direction where one feels for oneself that that what is Work has to be digested very specially for oneself. And then there are changes which take place which are different from the changes in someone else. And there is a long period in which there is really not enough understanding between the members of a group. That is unavoidable. And if you wish to be understood, I think you are doing the wrong thing for yourself. When one climbs a mountain and you leave the multitude a little bit at the foot of the mountain, you start to climb; and the atmosphere is different when you climb and after some time you will be quite alone. Aloneness in Work means that one lives somewhere and when one has a chance to express it, those who are around will not understand it-and you must not look for that kind of understanding. As you climb a mountain , you develop your inner life. Between your outer life appearance, the thoughts and the feeling you have and that what is your inner life as an essential value, there is constantly a relationship. They belong together. So that your expressions, manifestations in general, when they are honest and they come from an Essential being, you always will know that that kind of honesty comes from inside and goes towards the outside world. It stops at the atmosphere you have created around yourself, and then as I said yesterday, you must let it go and turn away. I say it is a long period in which one starts to feel quite lonesome. And it's quite right that you do because you have to find out for yourself what is your particular road towards your Objectivity. The Objectivity that one strives for has to be adjusted to the characteristics of your personality. And that is why it takes such a long time. Because the

the change over of different rates of vibrations starts with what you are as a personality in your mind and your feeling mostly, and the adjustment then to a different level of vibration rate is not at all the same for different people, simply because the Objectivity for quite some time remains mechanically and subjectively colored. You cannot go against it. You have to let this process simply take place. You have to stand it at times that you are overfed, that you wished you could express it and sometimes you can, to yourself, and then, you might say, you can let go because when no one else is around you can yell at the top of your voice as you are climbing up and perhaps you don't care whoever might hear it and you don't mind the echo through the mountain. But also after some time that becomes impossible. And as one climbs further, one becomes more and more withdrawn within oneself, and the last processes of subjectivity start to take place and you keep on thinking about why other people are not like you are, and why you don't have the contact that you feel you could have, and the admittance that you have to make that some people do not digest in the same way as you do; and that, or after all, you started with a different kind of personality, and what was similar was in the beginning only surface, but when one starts to change in an Essential quality, that becomes much more difficult - it is much more your own, I say, as a personality because part of your Essence is still your personality; part of your Essence is still very much unconscious. It's only when you Work through this, when you come closer to the reality of all things within yourself, that you start to recognize again similarity in other people. And then, at that point one starts to have patience, because you see what is really taking place when you climb a mountain and

you get higher and higher and even if the atmosphere is cold and there is no vegetation and the rocks are difficult to climb, your vista changes. The panorama of oneself, that what you start to understand of what you are really, like on a mountain you start to understand the mountain in relation to the other mountains around you and the view you have from it is over your past. You see more and more how your personality had to be what it was and that the changes that are now taking place is simply that you, with this understanding, you come to the realization of the mechanicality of all things unconscious. That is really a very big, you might call it, a discovery. Because at that time, there is a safety valve. At that time there is a chance to turn within and to live there. There is a chance then that when you understand this once and for all or perhaps gradually start to understand it, that then different people take on different kind of forms for you because they are not what at all what you thought they were or what they presented themselves to the outside world, you see through them and within you see more and more their mechanicality being brought about by some motivating force which of course comes from their inner life to some extent, sometimes stops at the surface and many times you wish that then when it has started or something has awakened in them that it would continue. And again and again you make a mistake because you start to ascribe then to that kind of a process which is taking place in other people the same kind of rules that have applied to your own, and you are not as yet free from what you have gone through as an experience.

When one comes gradually, I would not say to the top of the

mountain, but sufficiently high to have a panorama over your past as it has been and where it was at the beginning in relationships with different people, that then when you are really alone and you know that there is only one way to become again acquainted with the existence of God, that then at such a time you have much more chance to understand also the essence of other people who are also climbing. You may not want even to find out where they are. I think one's interest also becomes less and less in other people and it is only then that the concentration of the last efforts against one's unconscious state has to be used with such forms in such, I say, concentrated form, that you really don't have much of a chance or not even wish to take off the time to talk with others. This particular period can be quite condensed and concentrated. It needs not take long. When it once starts to lift, it is as if the top of the mountains are still surrounded by clouds, because that many times happens when you climb higher, that the temperature changes and will make a cloud because the moisture is too much for the temperature. When the clouds start to lift, when there is a definite change in yourself — for some reason the clouds lift or become transparent. It is created many times by the atmosphere of the Sun. Sometimes it is created by the warmth which comes from a group of people. In any event the process can be reduced to a very small time length the more one is concentrated, and then, at such a point one is really free because then one can go up the mountain further, or even go back again. The point we would like to reach is exactly that: where it becomes equal to talk about Work or not to talk; where it is not necessary to have to talk, where one has enough for oneself within where one can live without the need for having to explain things.

Because all
That then things ~~thing~~ become understood as mechanicality and unconscious states and there is no particular reason to hurry up such processes because they, the processes, are dependent on the states of the person and you cannot really do very much about it unless you wish to go back down the mountain and again wish then to associate. That is there may be at such a time the realization of a certain task. That is why the 4th and the 5th rules of Objective Morality will only come after the first three have been attended to-and that means walking up the mountain quite a distance before you come to the point where you could return and where there is really no particular necessity even to reach the top. Because for your feeling you already have reached it, and it is true because you are quite free and you see your past totally as a mechanical follow-up process, one thing leading to another, the point then at which one stands still and looks around and where one has a choice to go further is not expressed any more in words. You see all kind of argwments with oneself have stopped All kind of thoughts which used to be very important, they have stopped There is only one thing that is alive, which it is really emotional language And the emotional language one learns in solitude. Don't think you will have a chance to be taught that kind of a language. You have to learn it by yourself. There are no grammars on Earth for knowing how this language could be learned. There is no indication there is not even an influence from other people on you. There is really a self-made school which belongs to you as if emotional language has to be self-taught and it only can be taught by experience. The experience is simply is in the climbing of the mountain. The experience is in the continuation of the mechanical movements to which one can remain present. All the difficulties of an emotional nature when

you want to have a chance to be able to talk to yourself emotionally ~~such~~ So that then your emotions can understand what is really the case or what you are up against ~~it is~~ it is, then possible that seeing one's emotions and being expressed in the language of an emotion, one can then prevent the emotions from appearing. ~~That~~ But one has to have a little help, and the help is the continuation of mechanicality. Because the emotions ~~once~~ as they have started, in which one gets angry or ~~when~~ where one loses oneself, it may not be enought at such a time even if you could, to be aware. ~~If~~ If you could be aware of the effect of the emotions on your physical body it would be quite ~~alright~~ all right. But most cases you cannot do that, and you need then your physical body to remain active in order to create a balance between something in your mind as 'I' am wishing then to listen to the language of your emotional center. I say it will only happen when you are by yourself and alone and do not expect this kind of information from other people. Even if they wish to give it, The expression of their so-called help will only drag you down a little bit because they have to use the language that is familiar for the Earth and you don't want to go down too far any more towards the Earth because you have already finished with that. There is something in you that has started ~~that~~ which is quite different and it is that emotional language which becomes extremely important for the behavior of a man when he wants to grow up and leave the ~~revelin~~ ~~clouds~~ waddling clothes of his unconsciousness behind him. ~~It is necessary~~

It is necessary to keep on walking. Don't stand still. In the contemplation, even of a panorama, you will lose yourself and you will not hear what your emotions could tell you. The way one does that of course is to remain active physically, but while one is active one enters more and more within oneself. The two have to go together: you keep on ~~walking~~ working, you set it in motion as it were, you use a little

bit of the energies of your brain inorder to keep on walking, almost habitually, and with the other part of your brain which is now occupied by the beginning of 'I', you try to go within yourself to understand that emotional state. You must get away from the surrounding which has caused the emotional state to be what it was, even the expression that may have followed. You have to learn or, you might say, you have to be strong enough to leave it and not allow anyone to interfere because this is a fight for yourself only — it is not a fight where you can lean on someone else. This is the fight when you are alone, you cannot even call for help and you don't have to because you are not in danger, but you have to learn this language and by keeping on walking something in you becomes occupied with ordinary life and because of that it frees the possibili of emotional energy to function by itself. That is the reason it is possible.

How will one apply it, how will one try? In the beginning when such an emotional state starts to affect you, you must begin at the beginning. You must not wait. You must see what is happening and then in time get out of the way. In time walk away from it. When you are by yourself, when there are states which affect you and you start walking up and down. Don't sit in your chair and contemplate. Your mind is not going to help you at all because it does not understa the emotional language in the least. Your physical body does not understand it but it takes up energy which then will free your emotions from functionning independently from the movement of yourself because the movement at that time do not require any feeling or emotional energy.

Sometimes, when one wants to find out for oneself how can I Work? That is if you have in your mind ideas you want to write down, if you have a relationship toward someone where you want to say certain words in a certain way, do it while you are engaged in something quite ordinary. Do it where the noise takes care of an ordinary, in a small extent only, unconsciousness of yourself. It is possible at such a time to divide energies of your mind and let part of such energies simply be used by having to listen to noises. I have mentioned a few times the question of Gurdjieff, everyonce in awhile, how did he write Beelzebub in cafés, and restaurant, not home, as far as I know. Although I must say I don't know that for sure, but I do know that many times wherever he was, he would go and have so-called coffee in a little restaurant, Fontainebleau or Child's wherever he happened to be, and work while the noise went on. In Cafe La Paix for instance, sitting at a little table, all kind of people milling around, noises on the street. There he would sit and be concentrated with that part of his energy which was not used and not to be used for the maintenance of his body but that what kept his body going was simply engaged also in taking up the noises from outside and it established for him a certain level and on that level he could think because he was free. Driving a car is another kind of activity, when it is not too much in traffic, and it is very, very useful, if you can learn that. In the first place, you will never be alone because the two parts of yourself which are then divided and one taking care of an unconscious state in a certain form of activity and where the mind is engaged in making sure that you steer correctly that your eyes are functioning, the other part which then becomes free and the thoughts will flow and they

will be connected in different ways and many times at such a time your emotions will be quite free from any expression but nevertheless they will give you aliveness. This is what I mean by the in-between period which a person must go through before he comes to the realizat: of the total mechanicality of all things . So the answer many times is when you are affected by a state of yourself in which apparently there is energy to spare and where it could go to the formation of your inner life, if you only could be opened enough, that there is many times such a desire that it ought to be expressed in

a different way that you really cannot reach your inner life well enough and maybe at times the energy is too much. Again the same kind of solution: I use my body, as it were, as a storage place, There where is a lot of energy can be stored away like in a storage battery just an ordinary couple of cells within myself which can then be charged because the dynamo of myself is functioning and is giving off a tremendous amount of electric current that is my energy which has to be stored and this accumulator, as sometimes, as you know, is called, is within me and that will furnish in its own measure in accordance with the voltage required the different energies which then can be taken care of so that I don't have to deal with the totality of the electricity coming from the generator but it goes through as it were a filter. It is charging at the same time discharging for those what is needed and this division of being able then to attach as it were different wires to the poles of a battery, that several things can be carried out at the same time and they all requiring energy. It is one means by which the energy can be divided. I use that example simply, it is exactly the same as if there is a V on the road where you have to divide your energies to go to the outside

world and to the inside world. But it is not so easily understood that energy can be split up and this way by using the example of a generator and a storage battery you can understand it because you can let many lights burning on an accumulator and if the generator although it can give a great deal of power, a little lamp might burn out too soon.

When one is actually interested in the accumulation of Work data, one can store a great deal away over a week-end. You must learn to take in certain things without immediately discharging it. All Work attempts, when they are honest, are this kind of form of energy which is deposited in you. The example of not wanting to draw against it unless the bank account is above a certain value, of course applies, also in this case. Keep on making deposits. With that you go home; you draw from such deposits as you write our checks, as you wish to use such energy which then has been accumulated; it is available to you, until again the battery is discharged then you would have to charge it again. The process of this kind of Work is that one has to learn how to divide energies so that while one is using it up that the battery is constantly being charged. Now that sounds a little theoretical. It is exactly the same as saying when there is an opportunity for Work and I then wish to Work, I continue with my unconscious state. When I want to develop emotional states and use them I continue with my mechanical behavior of my body. Automatically I divide energies then, because I know that both will have to take place and I have a link when in my mind I become aware of the functioning of my mechanicality. While this takes place, the energy needed for that kind of observation process will enable me then to use energy for the purpose of depositing something of value which

I call, of course, facts about myself in an absolute sense and that enlarges my bank account. It is such a simple process and it is really so easily understood. It doesn't matter if it is a little difficult and it doesn't matter if you go through stages where you feel as if you would explode because all of that is to the good, you won't explode, you know that. You will be uncomfortable but keep on -- working - walking using up enough energy, that becomes a safety valve. You see the energy as generated as to have a safety valve in order to keep the level of the energy available at the right amperage and the right voltage. You understand those two words. Amperage means quality, Voltage means speed, or sometimes pressure. And it is the combination of these two that makes energy whatever it is available and useful. Both have to be adjusted to the conditions where the energy is required and that may take a little while. That sometimes you are too hasty and sometimes it's not the right quality. I say it takes a little while before the adjustment can be made of a generator which is the function of the brain in the beginning to accumulate data that the accumulator then having received such data because of the efforts, the efforts being the generator of energy, the accumulator being the collector of data which are stored in your memory, it becomes your past which afterwards from the mountain you look at and then you see what actually has taken place with you and you know then what your life was worth and because of that you will know what it is worth now. You will not explode. It is very beautiful that such a thing requires, within oneself, an expansion. You know what takes place when one is pregnant. And it's amazing the way it can take place. One does not have to have drug in order to expand your mind and surely it is not necessary

to have any kind of tranquillizer to regulate the flow of your blood. When that starts to function in a certain emotional state and heightens even your aliveness, all of that can be produced by yourself if you wish and the expansion itself, staying within your body does not means that it will burst. That will simply create more pressure and of course such pressure can be useful when it once has an outlet and the safety valve is in your mechanical behavior. The safety valve is in your walking, or even making gestures the safety valve sometimes can be in talking without making sense, and sometimes it can be when you sing, any kind of a note anywhere, but not in the presence of others.

One has to learn, a little bit more about oneself to know what is the direct result of the taking in of such energies but you never need really be afraid of it because the pressure that might increase will help you to use it for a purpose of application. Don't get stuck on these ideas of being pressurized too much or to be pressured too much, you simply use it and then what is the increase of pressure as voltage can be regulated by the kind of energy to be used for a certain purpose and which we simply called amperage, it is the quality.

What questions are there, really, when you have lived through the day? A Few of the things I have said have relation to questions I happen to know about. But maybe there are some other kind of questions or things that you have been thinking about that may need a little clarity. So I don't want to deviate from what we have now started. Who has questions?.... This time, I don't blame you ...

Have you a question? yes ... let's hear it

Connie Woods:
Conny ~~Wood:~~ (I don't undersant the question). (She was ~~asking~~ saying that she was grateful to be alive connecting it with Thanksgiving.)

Once when you talked about [illegible] talked about part of [illegible] a conscious [illegible] and at that ~~[illegible]~~ time & had the idea of stopping just in [illegible] sense and just [illegible] and trying to remember [illegible] and then after & [illegible] feeling [illegible] [illegible] exercise and [illegible] found [illegible] ought to do this [illegible] point she thought would come to me to be thankful

Mr. Nyland: Yes, It may be quite right to have every day a Thanksgiving day, but what is one really thankful for? Because I believe it has to be quite clear. It is not only the realization that one is alive or that one has opportunity. ~~That~~ It is really the actuality of the usage of such an opportunity for the pu rpose of growth. So ~~that one doesn't~~ don't let it stay at the point of gratitude. Gratitude belongs still to ordinary life and even if I say in my inner life I am grateful for ~~my~~ existing and I can even thank the Lord, that I am still alive it must have a much deeper meaning than that. Thanksgiving day ~~expands~~ extend over the whole year, as giving an opportunity for which I am grateful; that then, at such a time, I can be reminded of Work. And be very careful that the gratitude does not stay as gratitude, only, It gives a good feeling and it means ~~[illegible]~~ that I, of course, in such a gratitude, I have the proper attitude towards myself but do

I honestly use it for the purpose for which I think I ought to be grateful? I am not grateful for my life as it is on Earth. I can recognize it. I can become grateful when I see this life on Earth as a possible stepping stone towards something else. If I don't see it in connection with that I will only see it, then, if I am grateful or healthy and I have this and I have that (?????). And I can even thanks God for it but that is not what we mean by wanting to become conscious. The gratitude is the opportunity for the ability to Work, and to know about Work, and Working. If I stop at the point, even, where I remember Work and I don't Work, it's of no use. You see there are different steps in this. I experience something and I look at it and then in my mind or my feeling I am grateful that I have experienced it or that I have a form of life which then you might say I notice and then connecting with that there may be a thought that I would like to use it for the purpose of Work. And then the thought has to become actuality. The thought always has to be followed by the wish for 'creation', and when that is not there my Work has not really started, it has led up to a new kind of opportunity. My gratitude is that there is an opportunity in which I can use my knowledge. I am only warning for it. Be very careful that the road continues for quite sometimes after the acknowledgement of gratitude. All right.

END SIDE ONE

SIDE TWO:

MR. NYLAND: So with this little 'intermezzo' you may have had a chance to think what questions you have. Who has a question? Yes

Cindy Curry: (~~I don't understand at all~~) I seem to continually find strength in ordinary activities [illegible]

Mr. Nyland(interrupting): Cindy, before we continue I would like to ask you , where does the attempt to Work come in? Many times there is a long description of the state in which you are or what you have experienced . Come immediately to what is the Essential part of the question. It simply means: I am in a certain state, and I know it, and this and that and blah, blah, blah. O.K. but then the thought of Work came to me and I made this or that attempt. Now let's have that quite clear : what did you do? (Silence) Of that kind, you see. (Silence). I hope you will excuse me that I stopped you, because of course I've heard you many times at different meetings and speak. And every once in awhile I say "what is she talking about?" What is it? ordinary life or this or that that I experienced which is all fine and good and of course I have to have some kind of an answer. But where is Work? Where is really the wish to create an 'I', while I am in such and such a state; or an attempt. And I cannot create an 'I', it's good as a description I was too much involved, I was so involved that afterwards I realized I hadn't even thought about the possibility of 'I' and the creation, or Objectivity. Also that is a good statement. But all the time your daily life and whatever you experience when it is up for discussion in a group like this, or on Monday; or wherever you talk, on Thursday, I fail to hear 'I made an actual attempt of something of me to be aware of me'. So, revise your question. You can ask, but it's got to be that, otherwise there's no sense, darling. You keep on repeating certain things in ordinary life and you are up and down and

it can be helped if you ~~would~~ will realize I have called it the regulator of Work. I don't want to go up and down. I want to have as even a flow as I can make it because then I can keep my senses and I keep my head above water. I don't want to swim all the time when the ocean is measured by the waves by the height of the waves, between 11 and 12. I don't, I don't want to cope with that. When I want to Work I go first to a ~~quite~~ quiet lake and then I can swim, then I can acquire dexterity of how to swim, afterwards I can go to the ocean... You understand what I mean Cindy?

well, what is it that I'm ...

Cindy: ~~But~~... ~~(I don't understand)~~ I'm trying to do something now [illegible] dot 10 years ago

Mr. Nyland: But maybe But is it the result of Work?

Cindy: But I see myself when I do it.

Mr. Nyland: Are you seeing yourself Impartially Cindy ? That is where you usually make a mistake and you forget. I haven't heard it from you. I haven't heard that there was an 'I' being Aware of you. I ~~have~~ have heard only changes in certain states. But if I am wrong, you tell me. What was there while you were changing, or while you noticed the change? What noticed the change? And if something existed that noticed it: was it Impartial and became, then, an Awareness of that kind, of being Aware of ~~the~~ a change of you, unconsciously as an ordinary personality? I am not interested in changes, people change all over the place almost every day, before lunch and after lunch, we have many facets of one's ordinary life which we turn around to different situations. Coloured glasses; and I look through one and it's blue and another one it's yellow; of course I am changing. Every time I change. When I grow, I change. I can't help it. I am different when I am more mature, I am different when I have an experience

and that I can say now that's enough once and for all or that I have an added insight into the workings of myself. All that my darling is ordinary life. And it is useful , I am not saying you should not have it, but I want to talk about Work on oneself. I want to talk about an Objective faculty. I want to talk about a presence of a different kind and nature being there with me , I want to talk about knowledge which when I apply it becomes for me an understanding of my Being. I want to have a separation, if I can see it that way, that actually I experience the separation that there is an awareness, you might call it both ways that 'I' is aware of 'it', and 'it' is aware of 'I'. Although the later one awareness is more that it notices it but since the 'I' is so unfathomable I have no way of saying that I am attached to it or even that I am identified with it. So for that reason sometimes I can use the word 'awareness' even if the 'it' has it but I have to have something separate from me. I want to build a Kesdjan Body it is not the same of what I've got now. And your experiences, your Work, your Work attempts, must have that. Otherwise you keep on on the same level, and you have been, for quite some time, on that level, and involved with yourself and it has not helped you. The application of Work when one does not know where to start, is I have said between 6 and 9. And I would like to know if you have remembered when you got up 'til 9 o'clock when you were not as yet involved and not particularly storms had come up of an emotional kind, if something was there with you when you got out of bed, if something was there with you when you went to the bathroom, if something was with you when you put on a dress or when you washed your face, or when you started to cook something or when you sat down and ate, if something was with you, that actually could become aware of you that body sitting there eating, as it were, Present, to you to you, that 's

That's what I want to know. Not about the states which will happen later and take you up and changes which of course will take place, it's logical. My hair keeps on growing. I change every day if I let it grow too long I will look terrible. It's different from what it was four weeks ago. Constantly (instantly?) honestly I change . And I don't care because it doesn't matter very much. But for Work I want to know if a change is a result of somethin else being present to me and then perhaps in some way or other telling me that certain forms of behavior are not right or whatever it wants to tell me and then I had to pay attention to it and then I've made an attempt intentionally to change because of an Objective knowledge. You understand now what I mean?

Cindy: Well, ...

Mr. Nyland: Say Yes, Cindy, not 'well'! You say 'Yes', I will try to understand it! And you will say to me, "Next time I will ask that kind of a question." You understand now?

(Silence)

Mr. Nyland: other questions.

Clai: don't understand. .... I can't get away from it.

Mr. Nyland: Can't get away from what?

Clai: my mind...

Mr. Nyland: Ya! Give your mind something to do! You know, have your mind attend to certain things that require what I call the little energy of the mind. Do something very well. When you are

cooking your mind maybe there while you are stirring. and stirring the pot and you are intentionally stirring it, it will occupied your mind but it is also when it is occupied what I said a little while ago, that that what is occupied with very small matters, that another part of the mind will allow an 'I' to be there so that the 'I' can function. Make the conditions of your life very simple but keep on moving, I have said, do certain things like walking but have your mind present to the body walking. The mind need not all the time interfere. The mind at times can be told to stop. You can tell the mind: 'Leave me alone! I want something!' but you have to want it and usually when the mind is still interfering you don't want it enough.

C. Morgan: "but my mind tells me to Work.

Mr. Nyland: Go ahead then work. You know enough about Work. Your mind is not interferring when it says 'you ought to Work'. The mind has all kinds of little thoughts and they may cry, crowd out the desire to Work. The answer of course for that is if you can relax, become simply a piece of flesh. And the mind; the reduction of the mind activity to a minimum. Darling, there is no question about if I want to walk that my mind which is going to interfer about that. It says to the legs 'walk' and it walks! And all you have to do now is to have a wish that you want to create something in your mind and say 'be there, and try to become present to me'. That 's all you have to do, As you walk, Your mind is not interferring. The wish is not strong enough.

C. Morgan: I don't know but [illegible] I'm always trying to have some [illegible] experience.

Mr. Nyland: You have to think a little bit more about why you really want to Work. Because if it is based on the realization of what you are the wish will come from yourself , if it is based upon the mind looking around and seeing different people including the Barn and happens to think about it , it is not a wish that comes from you. Try to become much more simple about the motivations. What is it that you really want, It has to be based on the realization of that what you are but you don't want that then you cannot find any other way of getting around it and changing it and then because that I will try Work. That is another thing, that has a reason for taking it. All right?..Not all right yet? ... You had a similar question I think at Peter's meeting?

C. Morgan: Yes.

Mr. Nyland: I remember, Simply tell yourself as you walk: here I am . Emphasize it: here 'I' 'AM'. Keep on saying it. Walk. Say it. You will hear it. You will hear your voice, you will see something, your voice will help you to tell that your body is there All right?

C. Morgan: Yes.

Mr. Nyland: "I hope so." (silence)

Susie Elliot:
Question: .....
Mr. Nyland: Didn't you write me about that? Yes, it is true. 'I' is a light. But in order to see the light one wishes to be as quite and as silent as you can be. That is not necessary, but it's very good when one is afraid that the light will go away. There is nothing wrong with it, but you try to keep the light, which means better insight,

into what you are while you are doing things. You keep it a little closer to you. To really light up what is taking place as an experience for yourself. And it has to become a little bit more vocal and as I say something as to be there as an entity which is the thought which is going to the wish which wish has become the actuality of the presence of 'I'. So that the 'I' is not simply the thought about 'I', I want to eliminate that, it already gives me insigh But it does not give me the actuality of the presence.
Try simple things. As you sit and get it up out of a chair and you walk to the wall and come back and sit down, and you move your arms and you move your head and you move your legs. You get up again. Your turn. You do this , you do that. All kinds of movements. Go to the door, stand still. Open the door. Close it. Go back again. When you eat: forks, spoons, knives, movements of your arms. Something as if above you or as if looking over your shoulder, in actuality within you, but at the same time, realizing a division between two things. One: becoming aware of you, the other, you, continuing the way you are. Keep on working that way. Don't get stuck in trying to defin it too much as a light and that silence is necessary or solitude or quite. It's quite all right. You just keep on walking and in that you say 'where is 'I''. Every once in a while, if you want to play, play-act. You stand still, you turn around and you say 'where is 'I'?. As you walk you say 'where am I?'. As you walk you say 'I' 'AM'. Something in you becomes familiar with the presence of something that is a little different but that kind of a quality that you then assign to that what you would like 'I' to be becomes clearer and clearer. When you introduce this Impartiality, you introduce it

in a section of your brain, becoming Aware of you, as you are; and accepting yourself, as you are . Now the process takes place in part of the brain, and because of that it is affected by the other parts of the brain xx, in the beginning; and it may not be entirely simultaneous . It may be a little later, but all of that one learns by practice. Continue to Work like that in such a simple way that it is almost disgusting. But keep on going and don't lose yourself in the thoughts about it. It is not necessary. The assurance is there, 'I' is a light. 'I', within my heart, is warmth. It's the force that helps me to create a wish and that what I then notice as somethin presents to me will enable me as a body to do certain things that perhaps I could not do before. You understand it? ... All right. Good... Yes.

question??? (Margo , I think) don't understand.

Mr. Nyland: You probably will, Margo. Let's hope that it will come back. Dont' hold onto it because when it comes to the state when you are afraid that you will lose it , you already have lost it. Because your thought would not be there. You see, if I have an experience, I don't describe it. As soon as I describe it, I lower it When I have it. I am happy to have it but I am very much afraid of saying anything about it. But you see when I do and I want to continu I try to create the conditions, in which I know that that state could exist and has existed but I don't know enought about the conditions in which it will continue to live. So all of that remains imagination. It's far better to say the same I've lost it, but now I wake up. It may not be the same state but it may have the characteristic of something being awake or aware and it is a far better inste

of trying to continue with the state and hanging on to it is to make certain attempts at a certain times which are then by themselves like little points not connected and not continuous but quite numerous. Each time when I Work and I want to say something about it, I run the risk of losing it, almost immediately. It's very difficult for me to set a certain momemtum going in the sense of awareness which allows me at that time to talk. Unless I can use that what I am even in talking or thinking for the purpose of becoming aware of. That is, if my talking can be observed by something simply for the sake of "I talk," without having to go through the rigomorole of trying to understand what I am talking about. You know what I mean, there is something in my mind that immediately will try to take over and then continues unconsciously and at times I know that I have lost what I wanted, and I cannot adhere to it. I can never adhere to it, when I say 'I want it'. I only can have it when I am opened to the possibility that that what is of Higher Nature can enter into me. And all that is needed is the wish to be opened for that. And Any other way which I try to predertermine or to be so-called conscious and wish to be conscious always as to do with an unconscious attempt. Try to see it that way that the state in which sometimes one experiences Consciousness, which comes unforseen and one cannot prepare for, but it happens in that state there is no further making a thought that it will happen. But when it does happen the thought has nothing to do with it. The state of Objedtivit means that at that time I cannot use my unconscious functions for the state of Objectivity, but Objective State can be present to my unconscious forms of behavior. And it is in that way, that there is a separation. All right. Yah sometimes it's so difficult when one has something beautiful and you want to hold it and you know it is wrong.

Ya... Are you ~~holding~~ having your hand up? No. It looks like if ~~this~~ 2 by 6 is your arm. # It's so difficult, it's like a butterfly. You want to catch it because it's beautiful. You want to hold it. You are doing wrong to the butterfly. Difficult not to pick a flower you like. But when you pick it, you can take care of it. You can put it in a little vase and give it some water, after three days it's gone. You have to enjoy the beauty, and the death. 'I' you leave it maybe you can go and look at it every once in awhile, perhaps ~~admire it.~~ 'I' is very much like that. I create it in trembling and fear. I want it to be there because I know it will be a saving grace if it can function. I don't dare to describe it . I am afraid if I take it out of its surroundings then I describe it. I have no words to descrit it, I have to go by a feeling. As a result of the wish and hope that something can exist, I say something that can be awake and that is all I want to describe, something that is awake. I am not going to tell him 'I' what to do I cannot do it, I don't know I have no word for it and all the time my mind will come in and want to describe heaven and I cannot say what is heaven . I can experience it. That is I can feel it. I can have something that I cannot put in words. That of course I know and that is, I do not know what it is, I don't know it I quote it once, and it "Je ne sais pas quoi." 'I don't know!' And it is honest, but nevertheless I know it exists in some way or other . It's like thunder. I don't know what it is connected with lighting or not I can start to describe it afterwards, I can say it was so many miles away because between lighting and thunder there was so many minutes. But that is not what I experience. I experience a moment in which light appears and in that moment of such light something takes place in me which gives me an awareness of myself. I don't see details, I see over a landscape the totality of the landscape. I probably remember a little bit because

mu physical eyes were looking at the house but what I experience is something I cannot describe. than only to say it was light In that way I say Awakening will give me the appearance and the experience of a lightness but that's all I can give it, I do not know the rest. I dont know how even to climb up to the State of Awakening, only I say: It is this direction, I make the attempts as well as I can; never mind if is not right yet, it will be right by further experiencings.

That is why it is wrong to wish for the Sun to be too long on Earth. The Sun is very good where it is. The Sun, also, can make you blind. It's very good. When you stare in the Sun, you are sick. When you believe that God will come down to you, you are sick. You don't know what you are and you don't even know what you are asking for. When Franklin was working with thunder and lithgning and had a... and had a.... how do you call it?.... a 'Flyer' - way up in the sky. he did not know what he was playing with. He had a little spark, it could have been just about three feet long and kill him. Don't play with that kind of thing. Don't play with Objectivity. You can allow as much as you can stand. Don't wish even for more. When it goes away, that's it, because your state is adjusted to 'just that much'. Tomorrow maybe, more; because today you experienced something unusual that will help you. When today you deposit something, tomorrow you can perhaps draw on it, and maybe the bank account can grow. Dont' touch a butterfly. Let it be. All forms of Life: really, don't touch too much of them. It's lovely sometimes, one wishes it; but really it's not entirely right, unless maybe they are sick and then maybe you have to, to help. But otherwise, Work can stand on its own feet. An 'I' can be there, without your help. All you wish is to create it, that you might say is the 'help'

But even that, perhaps, is ~~for~~ for ordained and inorder to make the 'I' function you still are dependent on outside forces from above, to give it real Life. ¶ Be very careful with Work. When it is there, when you have the wish, treat it very tenderly. Don't let ordinary life become too much. The 'I' disappears immediately. when there is too much noise. The 'I', in its beginning, is extremely sensitive. I said, ~~every~~ once inawhile, ~~that~~ it is like that what is kept in a church, only once a year to be carried around the village. ~~when~~ One is not always ready to have 'I'. Thank God. But ~~so~~ that I then don't ~~have~~ to take upon myself the responsibility of having 'I', and see it destroyed. ¶ I say be very careful in Working, but be very much alert to Work when you can. And be strong enough not to Work, when you know you cannot. And you are not even entitled to ask the Lord. He will forgive you, in His Time. You don't have to remind Him. Your conscience, when it grows will tell the Lord that you are ready ~~to~~ for entering into the Kingdom of Heaven. All things in this life, in the Universe as a whole, are regulated by the three Omnipresent Forces: Omnipotent and Ominicient and Omnipresent. Those are the forces that govern the Universe. Don't monkey with them! They belong to a world of 'Magic', and we are only little pupils wishing to become a Master; after 33 years maybe. And then you go back to the Master and ~~they~~ he asks: 'What have you done?' 'This and that, and that and that.' And he says: 'Now what do you want?' And the pupil says: 'I want the secret.' And the Master says: 'I'll tell you.' This is the story that Orage used to tell us. And so he told him, the secret. O and the pupil was over joyed finally after 33 years and he went, O, he couldn't contain himself! And as he goes out of the room, the Master calls after him, he says: Now when you remember that don't think of the word. hippopotamus. And from then on the

pupil could not think of the secret without the word hippopotamus and it didn't do him any good. Premature knowledge, premature assumptions are premature interferrences with the running of the Universe. And one runs a risk, like Belzebub, to be banished to a little solar system, Ors, in which the Earth happens to be and where one sometimes is forced to live. for a little life time inorder to understand: What is real maturity.

Have a good week. Good night everybody.

So Rothy, we have movements, alright?

END TAPE

Mr. Nyland

Trans: Nicole Chabert

Robert: " "

1st proof: Pam Russige

Insert for transcription of M1884

(insert in proper places where questions are asked)

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Must Remain in
Transcription Room

Connie Woods: "Um, quite some while ago, I think it was a question in the city, you talked about, ah, part of developing Conscience was to learn to be Thankful, for... ah... just to be thankful for what a person has. And at that time, I tried the idea of, once a day, stopping... just in an ordinary sense; but just, ah, bringing myself 'up short', a little bit, and trying to remember, instead of getting caught up in various negative feelings, but remembering how lucky I was. Not mainly for all the things in ordinary life, but also that I could have the Barn. It helped me to make myself [ ] sometimes, to remember people that I know who [ ].

And then, after I had a baby, my life became very 'dry', and it was very difficult to find a time of day, so that I could do this exercise; but I found that, even without 'killing' myself, I ought to do this, um, everyday. At some point, the thought would come to me, um: 'Be thankful for what you have, what you've been given.' [next phrase unclear].

And I know that this isn't Work, nor that [ ]..."

Clai Morgan: "Mr. Nyland, it seems that no matter what I do, what I try, whenever I try to Work: I just... I'm constantly describing it, and I can't get away..."

C. Morgan: "I can't get away from my mind, I think..."

C. Morgan: "My mind, constantly describing..."

Susie Elliot: "Mr. Nyland, I feel as though I'm asking... well, I am asking the same question I asked about six months ago, just a different aspect of it. When 'I' is Present to me, I notice a sort of 'light' and 'quiet'. And just, you know... I get confused."

Margo [ ]: "Last evening, and today until this afternoon, there seemed to be something that was with me. I mean, ah... [pause]... It was a very [even?] State, in which I felt I was able to Work continueously. I'm afraid I'm going to lose it."

for the Sun as soul. That's the state one prays for, that's the dream one dreams, on the bridge of FA that God, I don't know how He will look, I don't know even if He wants to recognize me but I walk on the bridge and I say 'here I am' and I hope in my dream that He will come and that He actually will call me by my name and that maybe He says "O, there you are!."

Good Night.

Trans: Nicole Chabert
1st proof: